

THE
 Late King *JAMES's*
 MANIFESTO
 ANSWER'D
 Paragraph by Paragraph.
 WHEREIN
 The Weakness of His REASONS
 is plainly demonstrated.

L O N D O N :

Printed, and are to be Sold by *Richard Baldwin,*
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THE

NEW YORK

ATTEST

IN WITNESS

Whereof by Testimony

WITNESSETH

The Honorable

Magistrate

ON

Printed and sold by

at New York

T H E
Late King *JAMES*'s
M A N I F E S T O
A N S W E R ' D , &c.

AT last King *James* despairs of being restored to his former Throne with the free Consent of his Subjects; and being sensible that his *most Gracious Pardon*, as well as his Threats, were received with an equal Scorn, he is resolved not to prostitute them any more. He retired into *France* to be *within call*, as he tells us in the Paper he left behind at *Rochester*; but very few desiring his Return, he begins to be impatient, and would fain oblige the Catholick Princes of *Europe* to unite themselves to regain his Crowns, and oblige, by the force of their Arms, the *British* Nation to own him for their King. This is the End of the *Manifesto* his Ministers have lately published in *France*, and which has already made so great a noise in *England*. Our Jacobites cry it up mightily; but the sensible Men amongst them would fain stifle it; for though the Penman has said as much for the Cause as the nature of the thing could bear; yet the whole is so weak, that 'tis

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not without reason they believe that this *Manifesto*, like King *James's* repeated Designs of invading *England*, will turn to his own prejudice, make him the more odious to *Great Britain*, and more contemptible to the Confederate Princes, whose Protection he now implores.

I have therefore faithfully translated it, and made some modest Observations thereupon, to shew the notorious Falsities alledged here for undeniable Truths, as well as the Weakness of his Arguments.

M A N I F E S T O.

A Summary Account of the Reasons that should ingage the Confederate Catholick Princes to promote the Restoration of his Majesty of *Great Britain*.

IF the King of *Great Britain* has been hitherto silent, and has made no Applications to the Confederate Princes, to represent to them the Justice of his Cause; 'tis because his Majesty was unwilling to declare untimely the truth. He saw that all his Representations, though never so just, could have no effect upon those whose Minds were prejudiced in favour of the Prince of *Orange*, and dazzled with the hopes he gave them of a speedy Success against *France*. But when time has discovered the Vanity of his Projects, and that the Universal Miseries the Christian World lies under, have obliged the Princes to think seriously of a Peace, and all Europe is in expectation of what will produce the Negotiation of a Peace so much wished for, then his Majesty thought that his Duty towards God, himself, the Prince his Son, and

the Late King James Answered.

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and His People, did oblige Him to represent the Just Complaints and Reasons that ought to engage them to promote His Restoration.

A N S W E R.

Certainly the Author of this *Manifesto* must have a great stock of Confidence, to presume to impose so grossly upon the World, and pretend to persuade them, That the Reason here alledged, has hinder'd King *James* from applying himself to the Confederate Princes, and that they had been Deluded by His Majesty. This beginning is a bad Omen for the rest: But since the Author thinks fit to conceal the true Reason of the Late King's long Silence, we must discover it in two words; for it is obvious to all Mankind, That as long as he had some hopes of being Restor'd by the Power of the *French King*, for whose Sake he lost his Crown, it was not fit he should trouble the Allies: But seeing now *France* unable to perform her great Promises, and forced to sue for Peace; and on the other hand, the *English* more and more averse to him; he has no Way, no Means, no Remedy left, but this last, and therefore he is obliged to implore those Princes, whose Friendship and Interest in his Prosperity he did so little Regard.

M A N I F E S T O.

All the world knows what this Prince, being then Duke of York, did suffer for His Religion. The English Factions had no sooner discovered he had declared himself a Roman Catholick, but they began to do their utmost to procure His Ruin; And not satisfied to have obliged the late King to send Him in a kind of Banishment,
first

first, in Flanders, and afterwards in Scotland, they made an Association to Exclude Him by an Act of Parliament from the Right which He had, by His Birth, of Succeeding to the Crown; and they had compassed their Design, had not the King, His Brother, stood firmly for the Fundamental Laws of the Kingdom, which without regard to Religion, call to the Crown the next Heir to it.

Yet notwithstanding their Cabal, one may say, that never a Prince did Ascend the Throne of His Ancestors more Peaceably, and with a greater Applause than His Majesty did after the Death of the King His Brother; and in truth, this Prince did Govern His People with so much Moderation and Justice, that he got the Affection and Esteem of all Good Men.

A N S W E R.

As he addresses himself to the Catholick Princes, it was but fit he should begin with his Sufferings for his Religion, as a very specious Motive to excite their Commiseration: But does the Writer of this Paper think that we have forgot Coleman's Intrigues with *Father la Chaize*, by the Duke of York's Order and Approbation, to Destroy our Religion, our Laws, nay, nor without strong suspicion to Dethrone his own Brother. This and many other Conspiracies, and not his being a *Roman-Catholick*, were the occasion of his being Exil'd; and his Private and underhand Cabals with the Popes Cardinals, and *France*, against the Interest of the Nation, were chiefly insisted upon in the Preamble of the Bill of Exclusion. 'Tis not true, that King Charles's Stedfastness was the only thing that hinder'd the Bill of Exclusion from Passing into an Act. 'Tis notoriously

notoriously known, that the House of Lords reject-
ed the said Bill; but this Writer has not thought
fit to mention this, lest he should fall into a Con-
tradiction; for he has a mind to make the World
believe, That King *James's* pretended Sufferings,
have been upon account of his Religion, and this
would prove the contrary. But supposing the
Bill had Pass'd, what then? Had not the English
Protestants as much Right to Exclude the Duke
of *York*, a Papist, from the Crown, as the *French*
Papists had to Exclude *Henry IV.* King of *Navarre*,
from the Crown of *France* because of his being a
Protestant? Happy should we be, if we did not
know by a fatal Experience, how reasonable the fears
of those were who promoted the Bill of Exclusion.
'Tis true, he ascended the Throne as Peaceably as
any of his Ancestors, though he begun his Reign
with a notorious Infringement of the Laws, in levy-
ing Customs contrary to an Act of Parliament; and
might have Reign'd with as much Glory as any of
them; but whose fault was it that he lost the Af-
fection and Esteem of all the Good Men he boasts
of? He was a Papist when he came to the Throne,
and yet acknowledged with Applause; his Religion
then was not the cause of the Defection of his Sub-
jects.

MANIFESTO.

*His first Step was to Pardon all those who had been
against Him during His Brother's Reign, and had endea-
voured to Exclude Him from the Succession of the Crown:
And while His Subjects were enjoying the benefit of a
profound Peace, with Plenty within, and Trade abroad,
He was entertaining a good Correspondency with all the
Princes.*

Princes His Neighbours; which continued to the time of the Revolution.

A N S W E R.

Here is an Enumeration of his good Deeds, which is as long as possible, though it has but two Lines: But, Who would have thought that King James should ever Boast of his Clemency? The Bloody Assizes in the West of England, in which so many hundred men were Executed, are a great instance of his Generous Temper; and doubtless, when he Bri'd the Juries to bring every Man in Guilty that was Tri'd, he had no other design than to shew his Clemency. And as to his Pardon mentioned here, it is as full of Exceptions, and so Intricate, that very few got Benefit by it.

M A N I F E S T O.

Let the King not being able to dissemble His Zeal for the Catholick Religion, but without doing any wrong to the Protestant, Established by Law; the Jealousie of the Cabal began to awake again, and caused them to renew their secret Correspondency with the Prince of Orange, and spread false Reports among the People, as if the King had intended to introduce by force the Catholick Religion.

A N S W E R.

This Paragraph is so false, that one can hardly forbear hard Terms: For do they call That doing *no wrong* to the Protestant Religion, to Set up a Commission of a certain number of Persons, whereof one was a Papist, to have the Direction of all Ecclesiastical Affairs? To turn out Protestant Fellows
of

of *Magdalen College* to fill it with *Papists*? To Suspend the *Bishop of London* because he would not Suspend a *Divine* without hearing his Defence? To set up *Popish Churches, Chappels and Monasteries*? To send to Prison Seven *Bishops* at once, for representing with all due Respect and Submission, the Reasons why they could not appoint their Clergy to read in their Churches the Declaration for Liberty of Conscience? To displace the Protestants out of all Offices of Trust and Advantage, to make room for *Papists*? If this is not wronging the Church of *England*, which *King James* so solemnly Swore to Maintain, I defy any Man to tell me what one must do to Wrong another; and it would be as well to tell the World, that *Father Peters* was made a Privy Councillor in order to preserve the Protestant Religion in *England*.

M A N I F E S T O.

But at last, the Birth of the Prince of Wales did determine the Prince of Orange, and the Cabal, to Execute their Design against His Majesty; for the groundless fear they had for their Religion, was increased thereby; and on the other side it did remove the Prince of Orange from the Crown, to which he had so long been Aspiring. Therefore as soon as he was landed in *England*, most part of His Majesty's Subjects did Rebel against Him, His Domesticks, even His Children, forsook and betray'd Him: And in the mean while, the Princes his Confederates, against the Law of Nations, did send away His Ministers from their Courts, and dealt with His Majesty as with a declared Enemy, without any preceding Declaration, containing the least pretence that could justify a proceeding so contrary to the Law of Nations, and the Respect which Crowned Heads owe reciprocally one to another.

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The King so unworthily used by His Subjects and Foreigners, even His Life being in a great Danger, the Prince of Orange keeping Him Prisoner under a strong Guard, His Majesty was forced to Retire into France, as the only remaining Refuge left to him, having sent over before Him, with much Trouble and Danger, the Queen His Consort, and the Prince His Son, then but six months old. If they will enquire into the Cause of so strange an overthrow of all Laws, both Humane and Divine, no other is to be found but Slanders against His Majesty, which were spread abroad and published, as constant Truth, by the Prince of Orange's Declaration, and by the Mouth of his Emissaries. These were their Accusations, viz. That His Majesty had violated the Laws of the Land: That he had set up a supposititious Heir to the Crown: That being a Guarantee of the Peace of Nimeguen, He had not performed the Articles of that Guaranty; and at last, that He was entered into a secret League with France against the House of Austria, and the Dutch.

A N S W E R.

I shall observe but two things in these Paragraphs; for I intend to examine, in order, the four Heads of Accusation therein mentioned; First, It is absolutely false, That the Confederate Princes sent away King James's Ministers before he was actually out of England, as it is here insinuated. Secondly, Also that the Prince of Orange detain'd him Prisoner under a strong Guard; since in the Message his Highness sent to him, it was expressly mention'd, that the King should be attended by his own Guards: And truly he was so far from being a close Prisoner at Rochester, that the Guard was under his Command, and he knows very well, that it was in obedience to his Orders, that he had the facility to go off; and truly no body did care to detain

detain him here against his Will: If the Prince of Orange had designed to make him a Prisoner, he would have put him into the Tower, or sent him to Breda, or elsewhere, as he was advised.

M A N I F E S T O.

These are the chief Accusations that the Prince of Orange did publish against His Britanick Majesty; this has raised His own Subjects, and all the Confederate Princes against Him, and this has brought His Affairs into the posture they now stand in: Yet these are so notorious Slanders, that I don't believe His own Enemies would give any Credit to them.

For first, the Accusation grounded upon the pretended Violation of the Laws, is so visibly false, that its falsity is demonstrated by the bare exposing the matter of Fact. There is no Body in the World, though never so little acquainted with the Laws of England, and the unquestionable Rights of the Crown, but knows, That the Kings of England are accountable for what they do, to none but God only. This is one of the Fundamental Laws of that Monarchy, which was acknowledged and declared such by the Parliaments. Besides, 'tis false, That His Majesty had done any thing but what was according to the Laws of the Kingdom. All those who understand the Constitution of the Government of England, know, that in doubtful Cases concerning the Law, it belongs to the Twelve Judges of the Kingdom to decide and declare what is according to Law, and what is not; and that all the Subjects are bound to submit to their Decision, and to receive as Law whatsoever these Judges have declared to be so. All England knows, that his Majesty did undertake nothing that had any relation to the Law, but before he did so, he consulted the Judges, and had their Approbation. 'Tis well known also, that whatsoever these Judges did declare to be according to the Law,

was really so; for they were liable to Punishment if they had prevaricated. And some of them having been Imprison'd in the beginning of the Revolution, being charged with Prevarication, the Prince of Orange being informed, that they had judg'd but according to the Laws, and having compassed already his Design, which was to stain the Conduct of his Majesty, he caus'd not one of them to be Punish'd, though it was his Interest to shew by their Punishment the truth of that Accusation.

A N S W E R.

How far Kings are accountable for their Actions, I won't presume to Debate; but if they are oblig'd to observe the Laws, as certainly they are, I would fain know what Remedy is left to a Nation, when their King by the instigation of some wicked Councillors, or his Vicious Inclination, turns a Tyrant: For if he says, as King *James* does, That he is accountable for his Actions only to God, and therefore won't hear them, What must they do? Submit their Necks to the Yoke, will this Gentleman Answer, and wait for God's own time to change their Fate? This may do in *Turkey*, but not in *England*, where by our ancient Constitution, the Subjects have as much Right to their Liberties and Properties, as the King himself to the Crown; these being not the Gift of Princes, as some Flatterers have falsely asserted. Indeed, it may be granted, that the Kings of *England* are not accountable to any Power as a Superior; yet certainly the People, wherein I include all Orders and Degrees, must have a Right to defend their Liberties and Properties, against the insults and encroachments of the Princes; for else all those just Rights signify nothing, and there would be no difference between a Limited Government and an absolute Monarchy.

But

But, says this Writer, *His Majesty has done nothing but what was according to the Laws of the Kingdom;* which let us examine. Was the dispensing, with the Test and other Laws, which declared the Papists incapable of holding any Place of Trust, Civil and Military, according to Law? Can he justify by the same Law, his admitting Father *Peters*, a Jesuit, into the Council, and other Papists into places of Trust? His assuming and exercising a Power of suspending the Executions of Laws without consent of Parliament? His Prosecuting the Bishops or humbly Petitioning to be Excused from concurring to the said assumed Power? The Erecting of the Ecclesiastical Court? The levying Money by pretence of Prerogative, otherwise than it was granted by the Parliament? The keeping of a Standing Army in time of Peace, without consent of Parliament, and Quartering Soldiers contrary to Law? His causing several Subjects, being Protestants, to be disarmed, when Papists were both Armed and Employ'd? These and many other Invasions of our Rights, of which I could give express Instances, are they justifiable by Law? Yes they are, says this Writer, for it belongs to the Twelve Judges of England to declare in doubtful Cases what is according to Law; and the King has done nothing but with their Advices, and therefore his Actions have been according to Law. Truly this is so extravagant, that it deserveth no serious Answer. We thought nothing more firmly established than our Rights and Privileges; but if what King *James's* Ministers tell us, is true, nothing can be more precarious than our Liberties: For if it lies in the discretion of the Judges to declare what is Law, and if we are bound to submit to their directions, perhaps they will have a fancy to Morrow to declare that *Magna Charta*, and all

all our Liberties are contrary to Law, as extorted by Force. That the King may dispose of us and our Estates, as he thinks fit ; and in short, overturn the whole *English* Constitution, and all the Laws, even in their sense, according to Law. 'Tis ridiculous to alledge here doubtful Cases ; for the Laws King *James* dispensed with, are, I think, some of the plainest of our Laws.

The overturning of our whole Constitution was then nearer than one would think ; which will appear by considering, that the Judges holding then their Places, *durante bene placito* ; and not *quamdiu si bene gesserint*, as divers anciently were ; the most Learned, Honest, and Conscientious, were turned out for refusing to declare that to be Law which was merely Arbitrary ; and those who were put in their Places, or remained, amongst whom were Three declared Papists, contrary to Law, were men of no Reputation, either for Knowledge or Integrity, having had no other Merit to recommend them to that high Station, than a servile compliance to the Illegal Practices of the Court. No wonder then if their Decisions were so much against the Protestant Religion, and the Liberties of the People.

'Tis in vain to say, That the danger of being Prosecuted for Prevarication, was sufficient to deter them from advising the King contrary to Law ; for those Judges who declared for the dispensing Power, were in hopes that King *James* would continue on the Throne ; and instead of fearing any Prosecution, they expected great Reward from him, according to the Bargain they had made, when they promised to explain the Laws as he should think fit : And they had very good reason to believe so from the great endeavours King *James* made, by Closing the chief of the Nobility and Gentry, and by tampering with,
and

and overawing the Gentry, and all inferior Magistrates with the Loss of their Offices and Employments, to chuse such Members for the ensuing Parliament, as should confirm his Dispensing Power, and make no inquiry into his other Illegal Practices. I could mention also what was publickly talk'd of, and argued for by his Party, of filling the House of Lords with Peers *pro tempore*, chosen out of such of the Gentry as he was sure would comply with his Designs, to over ballance the number of the Lords Spiritual and Temporal who opposed them.

Their Impunity after this Revolution, is no argument of their Innocence, but only of the great, not to say too great, Clemency of the Government, whose Interest, as it is observed here, it was to punish all those notorious Offenders, according to their demerits. This is a very weak Argument to support their Cause; and the consequence whereof may prove fatal to some of the late King's Friends. I'll add but one thing more, That the Parliament being immediately after the Revolution taken up with more weighty Affairs, had not then leisure to inquire into the Conduct of those Offenders, and bring them to Condidign Punishment; yet they were so far from approving their Illegal Proceedings, that they are not pardoned at this day, and stand excepted by Name in the Act of Indemnity that past in the first Year of Their Majesties Reign. I hope this is enough to shew the Weakness of King *James's* Apology.

I know the Judges can pretend to a power to explain the Laws in some obscure and doubtful Cases; but I think the Acts of Parliament cannot be dispensed with, but by the Authority by which they were made; and this is no doubtful Case, wherein only the Judges have an explanatory Power; and
this

this anciently they had not; for whensoever any great doubt or difficulty hapned in any of the King's Courts of *Westminster*, concerning the Sense or Interpretation of any Statute or Law, the usual Sentence the Judges then gave in all such Cases, was, *Adjournetur in proximum Parliamentum*; as one may find in Sir Edward Coke's Comment on the Statute of *Westminster* 2. 13 Ed. I. 2. Instit. p. 408. in these words, *Matters of great Difficulty were in ancient times usually adjourned into Parliaments, to be resolved and decided there*; which he confirms by a Citation of *Bratton*, which being long, I refer the Reader to the Author himself. He also cites divers other Authorities in the Margin, both Records and Law-Books, to the same purpose.

From hence we may conclude, That it lies at the King's Door, if no Parliament was call'd to resolve those Difficulties, who are the best Interpreters of their own Statutes, since by the ancient Laws of *England*, a Parliament was to be held every Year, and then no mischief could happen by the uncertainty or obscurity of Law, which might not have been more speedily redressed in the Assembly, than if the Twelve Judges of *England* were to argue one after another, and give their Opinions in the Cases put to them. It has been to the Deviation from this Ancient Custom, to which the Nation owes all the illegal and Arbitrary Proceedings, not only of King *James's* Reign, but of some of his Predecessors. From whence it appears, that the utmost the Judges can pretend to, is only a Right of interpreting Laws when obscure and doubtful; but not to give Sentence against the direct Letter of the Law, as King *James's* Judges did; which would be in effect to invest them with the whole Legislative Power, which only resides in the King, and the States of the Kingdom. *MA-*

MANIFESTO.

The Accusation which is grounded upon the supposing of an Heir to the Crown, is so black, so unworthy, so enormous, and so contrary to good sense, that it doth sufficiently appear, that those who have had so little Conscience as to contrive it, have found not the least proof to render doubtful the Birth of the young Prince. For it was Providence, that never Birth was attested by more present Witnesses, and more authentick proofs, so that the Prince of O. who had promised in his Declaration, that the Truth of the Accusation should be examined in Parliament, never durst attempt it, even when it was made up only of his Creatures, and tho' several Persons did publicly desire, that this Affair might be examined according to his Declaration, yet he never durst propose it, though it was his interest, for fear of being covered with the Shame and Confusion that so black a Galumny did deserve.

ANSWER.

This Argument is as strong as the last we have examin'd, and is grounded upon the same Principles: For King James concludes in the first, that his ~~sons~~ ^{sons} were according to Law, only because his Judges were not punished; and here the Prince of Wales must be his Son, since the Prince of Orange has not thought fit to prove him Supposititious. A strange way of Reasoning; but let us examine it somewhat more narrowly.

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This

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This Writer advances two things, 1. That the Prince of *Wales*'s Birth was attested with so many Witnesses, and Authentick Proofs, that there was not the least colour to question the truth of it. The second is, That the Prince of *Orange* had promised, that the Truth of his Accusation should be examined in Parliament, which he never durst attempt for fear of being covered with shame. Both these Assertions are equally false; for the Circumstances of that Birth, are a clear and strong Presumption that there was a Cheat in the Case: For if there was none, why were not the Ladies appointed by the Princess of *Orange* to be present at the Birth called to the Queens Labour, as well as others, since the two Princesses were so much concerned in the Succession? This might have cleared the Legitimacy of the Prince of *Wales*; and since they were not (though it were the interest of the Court) nay seeing none of the Protestant Lords, Spiritual and Temporal, and Ladies, except very few who were too much devoted to the Court, were called to it, and that none of them, neither Papist nor Protestant, the Midwife a Papist excepted, did depose that a Child was born of the Queens Body, or could see it, being within the Bed and Curtains I appeal to all the World, whether the Prince of *Orange*, and the People of *England*, had not reason to suspect foul play, and that an Heir was imposed upon them. When this *French* King was born, the Duke of *Orleans*, the Princess of *Condé*, and others concerned in the Succession, were called to be present, and admitted and desired to see every thing, lest his Legitimacy should be called in question; but

but here none of those wise measures and natural precautions were made use of. What shall we then conclude from thence, but that they either supposed an Heir, or designed to make us believe they did so? Who will not admire the confidence of this Man, to call that Birth an unquestionable one, and the like?

The second Assertion is no less false; the Prince of *Orange* did never promise that the Truth of his Accusation should be examined in Parliament; he only declared that he had cause to suspect the Legitimacy of the Child, and *would refer the enquiry into it to the Parliament.* But why (say they.) has not the Parliament made that Enquiry? But I answer, Why has King *James* refused to own the Parliament for the Judges of that Controversie, and sent the Child away, with the Midwife, and other Witnesses, that could prove the reality of his Birth? Either it was for fear of the discovery of the Cheat, though we are told that his Birth was asserted by many Eye-witnesses, and Authentick Proofs; or else for fear of violating a *Fundamental Law*, and *be accountable to his People.* King *James* having thus declined to refer it to any Judges, and afterwards Abdicated the Throne, it matters not a Pin, to the King or Parliament, to inquire into the Legitimacy of the Birth, and whether or no the Titular Prince of *Wales* at *St. Germans*, is the same that was supposed to be born at *St. James's.* The Government stands upon another Bottom.

M A N I F E S T O.

It can't never be made appear, That his Majesty was Guarrantee of the Peace of Nimeguen, nor the late King his Brother neither, in whose Reign that Peace was concluded. 'Tis true, that in a private Treaty made between the King and the Dutch in July 1678. before the Peace of Nimeguen, he did promise that in case the most Christian King was not willing to make Peace with them upon reasonable terms, that he would declare War against France to force her to it; and that in case they did make a General Peace, he did offer himself, with the Princes his Neighbours, to be the Guarrantee of the same; yet this Treaty did prove of no effect at all: for the Dutch made Peace with France at Nimeguen in August following, by a separate Treaty, in which the King of Great Brittain was neither included as a Guarrantee.

The King of Spain did the like in September in the same Year, and the Emperor in February ensuing, 1679. both by separate Treaties, without any mention of the pretended Guarrantee of his B. M. so that the Ambassadors of that Prince were assisting at the Peace of Nimeguen, only as Mediators, and they did not so much as sign it, and consequently his Majesty is not obliged to the Guarrantee of that Treaty; and if he had been obliged to it, one can neither make appear that he went against it, or that he was desired by the Confederate Princes to stand to it.

AN.

A N S W E R.

Here is a great many words spent to no purpose. The Prince of *Orange*, against whom this *Manifesto* is designed, did not charge King *James* in his Declaration of any Breach of the Treaty concluded with the *Dutch*, nor of refusing to perform the *Guarrantée* of the Treaty of *Nimeguen*, but only of the Violations of the Laws of *England*, which he had sworn to maintain. This Author takes a great deal of pains to shew that the Crown of *England* was not obliged to the *Guarrantee* of the said Treaty; but he is very near as unfortunate in this Point, as in those we have examined before; for notwithstanding the Separate Treaty the *Dutch* and the Empire made at *Nimeguen*, it is, I think, very plain from the Treaty concluded at the *Hague* by Sir *William Temple*, July 26. 1678. and here mentioned, that the King of *England* bound himself to stand *Guarrantee* of the Peace. The occasion of this Treaty with the *Dutch* was, because the *French* refused to restore to the *Spaniards* the Places agreed by the Treaty, till the *Swedes* had received Satisfaction from the *Danes*, &c. whereas the *Dutch* and *Spaniards* understood that the *French* should evacuate those Places upon the Ratifications of the Peace they had agreed with *France*. King *Charles* found this Pretence, of the *French* very unjust; and the Duke of *York*, says Sir *William Temple*, said in a great warmth, That it was plain by this proceeding, that *France* was not sincere in the Business of the Peace, that they

they aimed at the Universal Monarchy, and that none could hinder them from it, but his Majesty. Sir William Temple was immediately dispatched for *Holland*, and concluded the said Treaty, July 26. 1678. whereby *France* was obliged to declare within Fourteen days after the Date thereof, that they would evacuate the *Spanish Towns*; or in case of their Refusal, *Holland* was ingaged to go on with the War, and *England* immediately to declare it against *France*, in Conjunction with the Allies.

But, say they, this Treaty signifies nothing, for the *French* declared they would evacuate the Towns before the expiration of the Day prescribed, and the *Dutch* made a Separate Peace with *France*, in which the King of *England* was not mentioned as a Guarrantee. I answer, That notwithstanding this Separate Treaty, the Crown of *England* was bound to the Guarrantee of the Peace; and to prove it, 'tis enough to quote the Fifth Article of the said Treaty.

But if the Peace, which is now negotiating between the most Christian King on the one part, and his Catholick Majesty and the States-General on the other, comes to a happy Conclusion, either by the Proposals *France* has made, or upon other Conditions, that may be agreed upon, his Majesty of Great Britain and the States, shall not only be the Guarrantees of it in the best and safest Form; but also all other Kings and Neighbouring Princes, who have any Interest to procure the Repose of Christendom, and the Tranquility of the

the Netherlands. And to that end his Majesty and the States will agree about the Forces and other Means which shall be thought necessary to oblige the Party who shall violate the Peace, to indemnifie the other of the Damages and Losses by him sustained.

I think the case is plain enough, notwithstanding what this Gentleman says, That the Crown of *England* was obliged to the Guarrantee of the Peace; but as I have said before, This was none of the Grievances of the Prince of *Orange*, and of the Nation. And since King *James* Addresses his Manifesto to the Emperor, who in his Answer from *Vienna*, April 9. 1689. charges him with being a Guarrantee of the Peace of *Nimeguen*, and of having refused to perform what he was obliged to, let King *James* tell him, if he will, that he was mistaken; and not accuse the Prince of *Orange* of having raised that Report against him.

I am not surprized that those who think that Princes may Dispense with the most Sacred Laws, can Dispense with Truth; for else, I should wonder very much at the Confidence of King *James's* Minister, who says, that supposing he was bound to the Guarrantee of the said Peace, he never did any thing against it, nor was desired to stand to it, but to cover him with the shame so false an assertion deserveth, let us hear what the Emperor says in the Letters to King *James*, I have already mentioned. If your Majesty, says he, had rather given credit to the Friendly Remonstrances that were made unto you by our late Envoy the Count de Caunitz in our
Name,

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Name, than the deceitful insinuations of the French, whose chief aim was, by fomenting Divisions between you and your people, to gain thereby an opportunity to insult the more securely over the rest of Christendom; and if your Majesty had put a stop by your Force and Authority to their many Infractions of the Peace, of which by the Treaty of Nimeghen you are made the Guarantee, and to that end entred into Consultations with us, and such others, who have the like just sentiments of this matter, we are perswaded that, &c. I think nothing can be plainer, than that King James was solicited to oppose himself to the Infractions of the French, and this is so true, that this Writer will own presently, what he so confidently denies in this Paragraph.

M A N I F E S T O.

It is true also, that the late King of England made a Defensive League with the States General, which was ratified by his Majesty upon his coming to the Crown, but he never did any thing against it; but the States instead of assisting him as they were obliged, they supplied the Prince of Orange their Subject, with Ships and Forces to attack him in his own Kingdom; and when his Majesties Minister at the Hague, did inquire what and those preparations were designed for, they did assure him that they would never act against his Majesties Interest, and that they were resolved inviolably to maintain the Friendship and the good Correspondency they had with him; which was afterwards confirmed to him by Monsieur van Citters their Ambassador to his Majesty. And the Prince of Orange had

had so little pretence for his Enterprize, that he continued to write exactly to his Majesty in most respectful terms, till all things were ready for the execution of his Design.

A N S W E R.

Here is indeed a great complaint against the States, King *James* refuses to joyn with the Emperor and them against *France*, though he was obliged to it, and this is nothing at all; and the States lend their Forces to the Prince of *Orange* to go over into *England* to have Justice done to him, and this is a great Crime, though they were obliged to it, both by their Gratitude, and their own Interest. But who shall not blame them for having refused to tell the Marquess d' *Alberville*, that their Preparations were against *England*; and who will not censure the Prince of *Orange*, for having not acquainted King *James* that he designed to Land at *Torbay*? This is so ridiculous that it deserveth no Answer. If the Prince of *Orange* was injured in *England*, as certainly he was, and resolved to go into that Kingdom, to refer his Complaints to a Free Parliament, could the States deny him a Body of their Troops for the security of his Person. This would have been a very unkind return for the preservation of their Country, which they owe to his Conduct and Courage.

M A N I F E S T O.

Lastly, *The pretended secret League with France, which the Prince of Orange's Party would also have examined in Parliament, was another Chimera, and so visible a Fiction, that the only Testimony of the Earl of Sunderland suffices to shew that it is a meer Contrivance. He was then the first Minister of State, and in the utmost Confidence of his Majesty, and even when against his Duty to God and his King, he was seeking all means to serve the Prince of Orange; yet in his Letter Printed in 1689, he could not deny his Testimony to the Truth. I protest, says he, I never knew any League made between the two Kings: and this afterwards manifestly appeared to be so.*

All the World knows, that before the Invasion of the Prince of Orange, the most Christian King did offer to his Majesty a considerable succour of Ships and Forces; but by a precaution which deserved a better usage from the Confederates, than he has received from them, he had rather to be deprived of that Succour, though never so necessary to him, and expose his Royal Person, as it hapned a little while after, than to give to his People, or any Prince, the least suspicion of a League with France.

A N S W E R.

Strange! the Prince of Orange must be charged with every thing, right or wrong: King James is accused.

accused to have made a private League with the French, but where did his Highness promise that it should be examined in Parliament? There is not a word of it in his Declaration, where then is that Promise to be found? Taking then for granted, that they cannot prove what they say, I come to examine the thing it self.

The League between King *James* and *France* must be a Chimera, Why? because the Earl of *Sunderland* tells us that he never heard of any? This Gentleman must be altogether unacquainted with the Rules of Logick, and good Sense, or have a very bad Opinion of the World, to pretend to impose upon them at this rate: For if that Noble Lord should affirm that there was no such League, and that there could be none, his Testimony might have a great Weight, but he is so far from it, that it seems, he does believe it himself, or at least that such a thing was very possible. *I never knew of any (League)* says he, *and if there were such a thing, it was carried on by other sort of Men last Summer;* which implys, that he was not trusted with all the Negotiations with *France*, and truly the Party began to suspect him, and though he continued Principal Secretary of State, Father *Peters* and Monsieur *Barillon* were at least as intimate with King *James*, as he. The refusal King *James* made of the French Succour, is no Argument of his Precaution to avoid giving the Allies any suspicion of a private League, he had given them cause enough to suspect it, as he owns in the next Paragraph. The truth is, that my Lord *Sunderland* and some others

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opposed the accepting of the said Succours, and that King *James* concurred with them, because he thought to stand in no need of them.

But I would fain know what Count *d'Avaux* meant in his Memorial to the States, *October 30. 1688.* By certain *Bonds and Obligations of Friendship, and Alliances* between his *Master and the King of Great Britain, which, says he, will oblige him not only to assist him, but also to look on the first act of Hostility that shall be committed by your Troops or your Fleet against his Majesty of Great Britain, as a manifest Rupture of the Peace, and a Breach with his Crown.* This is very positive, and though we are not able to shew a Copy of that League, yet there is no Man of sense but will agree, that this Memorial which was concerted with King *James's* Ministers, does necessarily imply; that there was a private Alliance between these two Princes, for the publick Treaties between the two Crowns are not so *Obligatory*, and it is impossible they should have provided against the particular Occasion here mentioned.

M A N I F E S T O.

*It's true, that for all the pressing and powerful Instances that were made use of with his Majesty, by the Ministers of the Confederate Princes, to engage him in a League against France, he thought that besides the nearness of the Blood which united him so strictly to the most Christian King, he could not in honour break with a Prince, against whom he had no
just*

just Complaints to make. His Obligations besides to the good and ease of his People did not permit he should expose them to a War, which as he did foresee was to be of fatal Consequence for the Christian World; and his Redfaintness in not yielding to the Instances for to enter into that League, gave shrewd Suspicions to the Confederate Princes, and made him entertain an ill Opinion of his Majesty, and thereby were more apt to believe, he had actually made a secret League with France, which we have made appear to be manifestly false.

A N S W E R.

I could mention here a Letter of a Jesuit which we intercepted, and whereby it appears that there was such a League, but I don't think fit to insist upon it, what I have said being sufficient. I agree with this Gentleman, that King *James's* refusing to joyn with the Confederates against the Usurpations of *France*, increased the Suspicion they had of that Private League; for what else could they believe, seeing King *James* in the Interest of *France*, though he was engaged by his Honour, Conscience, and Interest to declare against that Ambitious Crown? The present Ease of his People was a pitiful Reason; for if he had loved his Subjects as it was his Duty, he would have opposed the growing Power of *France*, which, as he could easily foresee, was to be so fatal to *England* and the rest of *Europe*. The Reader must observe here, that it was denied, but a few Lines before, that King *James* was ever desired to perform his Guarantee of the Peace of *Nimeguen*; and here 'tis owned, that the Allies
made

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made him pressing Instances to enter into a League
against France.

M A N I F E S T O.

It's then of the greatest evidence, that all those Accusations spread out against his Majesty, as well amongst his own Subjects as Foreign Princes, are false, and acknowledged at present for such by all Men of sense. However, it was but upon those very Accusations that they made his own Subjects, and all the Confederate Princes, rise against him, and that he has been reduced at last, with his Royal Family, to the Condition he has been in for these Eight years past.

A N S W E R.

Notwithstanding the Confidence of the Pen-man of this *Manifesto*, we dare leave it to the Reader to judge of the weakness of the Reasons he has made use of to justify the Conduct of the late King; for instead of his Declamation, I have brought Matter of Fact to justify that he has violated the Laws of the Kingdom; and that the Birth of the pretended Prince of Wales was attended with so many unlucky Circumstances, as to make it very doubtful; and therefore that the Nation had reason to invite the Prince of Orange to come over to procure a Free Parliament, for redressing those great Grievances, which all their humble Petitions had not been able to obtain; and what was more reasonable than what his Highness did, to refer his Concerns to the Decision of that Parliament?

This

the Late King James Answered.

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This is not usual with Sovereign Princes. And on the other hand, what can be more unreasonable than King James's Proceedings to have denied that Satisfaction, nay that Right to his Subjects. The Guarantee and the private League are, I hope, also fully proved.

M A N I F E S T O.

Ought not these Accusations to have been of another nature, and quite otherwise proved, for to engage Princes who have always shew'd themselves so zealous for Religion and Justice, as the Emperour and the King of Spain to joyn with an Heretick Usurper in an Action the most enormous in the World, which was to dethrone a lawful King, a Catholick, his own Uncle and Father-in-law.

A N S W E R.

Here is a great Accusation against the Catholick Princes, who are charged to have joyned with the Prince of Orange for dethroning the late King. I leave it to them to answer as they shall think fit; in the mean time, we may say that his Highness had neither *Imperial* nor *Spanish* Troops with him, tho' I own, that if the Emperour, the King of *Spain*, and other Princes were acquainted with the Grievances of the *English* Nation, and of the particuler Concerns of the Prince, I don't question but they approved his Design to come over, and had given him Assistance, if he had stood in need of it; for how could they have refused it to the Justice of his Cause.

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Cause, and to a Prince who had so justly deserved their esteem, and had been so true to the General Interest of Europe? Their Catholicity signifies nothing in this Case; for the difference of Religion does not authorize Men to deny the Offices of Justice and Friendship, which they owe respectively one to another.

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All that can be imagin'd to excuse an Engagement so visibly unjust, does amount to no more than to say,
 1°. *That those Princes were deceived at first by the false Reports their own Ministers made them: And*
 2°. *that their Intention was then only to bring England into a League against France, without examining the Means the Prince of Orange would make use of to compass it. We must do them the justice to believe, that had they been well inform'd of the Prince of Orange's Intentions and Designs against the Sacred Person and Crown of his Majesty, they would never have had any hand in it. That's so certain, that the Dutch themselves, for all that they are so declared Enemies of Monarchy by the Constitution of their Government, did lend their Troops to the Prince of Orange, but with this Declaration, which is in their Memorial deliverd in October 1688. of which Copies were given by their order to all Foreign Ministers then at the Hague except those of his most Christian Majesty and his Britannick Majesty, who had none given them; that it were with the Condition he should not dethrone the King, nor alter the Line of Succession; which one has more ground to believe*

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of Princes whose States are Monarchical and Hereditary.

For in fine, the Common Cause of all Princes is concern'd in this, since there is none that may be safe, if as soon as some Factious People, encouraged by an Ambitious Person, who has a mind to Reign, do fancy to have Grounds to complain of their Sovereign, the neighbouring Princes may in Conscience or Honour back the Designs of that Ambitious Person, and help him to invade their Dominions, 'tis visible such Actings would but authorize the Spirit of Rebellion in all States, and serve as an Apology for the Conduct of Male-contented, who by those means would presume to call their Sovereigns to an account, and dispose of Crowns according to their fancy, which would be attended by the overthrowing of all Governments.

But if afterwards, for colouring such an Attempt, some Factious People had a mind to make use of the Necessity they should have reduced their Sovereign to save his Life, by Retiring into some safe place, as of a just Subject to divest him of his State, and take the Crown from him, in traducing his forced Retreat into an Abdication or Formal Renunciation of his Right; the Cabal being justified by such a proceeding, it would serve without doubt for convincing all rational Men of the Injustice of their Attempt. This is however precisely the inhuman way the Prince of
F Orange

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Orange and his Friends have taken in acting against his Britannick Majesty. They raised his People against him by some false Reports and perfidious Calumnies; they enter'd his Dominions with Sword in hand; they forced him to save his Life to retire into France, from whence he went soon after into Ireland; and afterwards, by a manifest Contradiction, they stiled his forced Retreat an Abdication and formal Renunciation to the Crown, which upon that ridiculous pretence they declared vacant, in order to give it to the Prince of Orange. There is no Man of sense but sees that this is ridiculing all Sovereigns, and adding a scornful provocation to the most enormous Injustice that can be done.

There are Reasons to believe, that all Princes will be moved to a just Indignation for so Criminal an attempt, which in his Majesty's Person affronts all Sovereigns; and there is cause to expect from the Confederate Princes, when at present they begin to be sensible of the falsity of all the Accusations by which they had been surprized and prejudiced against his Majesty, and when all Europe has its Eyes upon the Conduct, just or unjust, they are going to take by their Ministers in the Negotiation of a General Peace, that they will take into Consideration what they owe to their own Safety, their Honour, Conscience, and the good of the Catholick Religion, in contributing what they can to the Restoration of his Majesty.

A N S W E R.

The Catholick Princes have no need of this Apology: Their Actions and Conduct in this Case have been so just, that they are proof against the Malice of such Calumniators as the Writer of this *Manifesto* is. They were neither deceived nor joyned with the Prince of *Orange* for dethroning King *James*, for his Highness had no such Design. The Prince refuted that Calumny in his Additional Declaration, with such Arguments, that I wonder People have the face to talk of it any more. The *Memorial*, mentioned here, is a product of his Brains; for who ever heard that the States-General gave Memorials to Ambassadors? And I deny that the Resolution, or Declaration of the States upon that Subject, has any such Expressions. This is a downright Lye, and so impudent, that I am obliged to make use of this word for want of a softer one. But do these People think to have the privilege to invent Stories, and out-face the World with them, without being treated as they deserve? The States spoke as the Prince had spoken in his Declaration; and there was no such Condition required of him when they lent him their Forces.

How comes it about then, say they, that King *James* lost his Crown? The Answer is very easie, and 'tis enough to give in few words an Account of the Revolution. The Prince of *Orange* being landed in *England*, several Lords rose in the North, and declared for a Free Parliament; the People in general demanded the like; and several Lords, Spiritual and Temporal, made an humble Address to the King to desire the same thing. Though nothing could be more just and necessary than their Demand, yet so prevailing upon that Prince was the Advice of his wicked Counsellors, who fear'd a Free Parliament as Death, being conscious of their Crimes, that he would never comply with the Desires of his People, but would hazard his Crown to the uncertain Events of the War. He had not however the Courage to fight, though he had a very good Army, and the Necessity of his Affairs obliged him then to call a Parliament, which he had refused before, and sent Commissioners to treat with the Prince to adjust all necessary Matters till the Sitting of the Parliament. The Proposals of the Prince were very reasonable; and he said himself, that *they were fairer than he did or could expect*. However his Wife and his Jesuits prevailed upon him to retire into *France*; which accordingly he did, leaving the Nation in the utmost Confusion without any Government. If this is not a voluntary Abdication, I don't know what may be called so, for nothing obliged him to retire; he had still a great Army under his Command, which was sufficient

sufficient to preserve his Person, if his Enemies had had any design against him. But truly he was mistaken in his Politicks, and expected to return with French Forces to reduce *England*, and to be free for ever from a Parliament. What could the Nation do in this case, but to address the Prince of *Orange*, whom they had invited to their Assistance, to take the Government upon him, till the States could meet, who seeing no body upon the Throne, and that King *James* had left no body to Govern in his absence, took his withdrawing himself, and his Violation of the Laws, for an Abdication; concluding thence that the Throne was vacant, and offered the Crown to the Prince and Princess of *Orange*, who having accepted the offer, were accordingly proclaimed King and Queen of *England*.

This Proceeding has nothing surprising in itself, and the Inconveniencies herein mentioned fall only upon Tyrants, who being not satisfied with the Power the Laws give them, think they are not bound to the observation of their Oath, and that they cannot be Kings, unless they have as absolute a Power over their Subjects, as the Grand Seignior has in *Turkey*. None of the Catholick Princes in the League against *France*, are in danger of being dethroned, for I hope none of them aims at a greater Power, than the Laws of their respective Dominions give them.

If King *James* has no better Arguments to oblige the Catholick Princes to intercede for him, there is no likelihood of their being moved to any Commiseration towards him, but rather with a just indignation.

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Indignation for the Affronts his Ministers put upon them, in charging them with having joyned with the Prince of *Orange* to deprive him of his Crown.

But methinks this Writer is mightily mistaken in this point, as well as in all others; for one would think by this Discourse, he fancies that the Ministers of the Princes of *Europe* are to meet chiefly to confirm the Choice of the States of *England*; and that their Approbation is absolutely necessary. We have a great respect for our Allies, but they know how far they are to concern themselves in our Affairs.

M A N I F E S T O.

'Tis well known that some say, That Religion is not concerned in this Restauration; and that the Catholicks could not be more peaceable under their lawful King, then they are since the Invasion of the Prince of Orange. This we can't bear without Amazement; and we can't give a better answer to this false Prejudice in that particular, than to bring Matters of Fact which are publickly known, and without dispute.

For besides that, if his Majesty had been willing to put the Prince of Wales into the hands of the Arch-Bishop of Canterbury, to bring him up in the Protestant Religion, the Prince of Orange had never durst set Foot into England; by which it doth manifestly appear, that the cause of his Majesty, is the cause of Religion.
A N.

Answered **A N S W E R.**

The Liberty the Catholicks of *England* enjoy under this King is such, that certainly they could not be more peaceably under King *James*. This Truth is so well known, that we cannot but wonder at the great Surprise of the Court at *St. Germain* upon that account; and more still, that this Writer should attempt to prove that his Majesty is a Persecutor. But least People should forget that King *James's* Cause is the Cause of the Catholick Religion, he must advance here a notorious Imposture, saying, That if King *James* had been willing to put the Prince of Wales into the Arch-Bishop of Canterbury's hands to bring him up in the Protestant Religion, the Prince of Orange had never durst set his Foot into England. Pray what Proof has he for this? Did the Prince declare any such thing? Or who gave any such Assurance to King *James*? Truly, if the Prince of *Orange* and the Nation had been satisfied that the pretended Prince was Born of the Queen, if he had been committed to the care of the Arch-Bishop; and if the other Grievances mentioned in the Prince's Declaration had been redressed; or rather, if there had been no Invasions and Encroachments made upon our Laws and Liberties, we may boldly say, That his Highness would never have been invited to come over, nor he thought on such an Expedition; for then there had been no necessity for it, and no body being wrong'd, all Pretences
of

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of Complaints and Murmurs had been removed. Thus far we agree with him, I come now to the Arguments.

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And if we do but examine the Declaration of the Prince of Orange, and his Conduct towards the Catholicks since he has Invaded the Kingdom, we shall know his true Intentions concerning Religion.

It doth appear by his Declaration, and what his Hugonots Emmisaries have Published, that the first and chief Motive of his Enterprize, was to deliver these three Kingdoms from the Popish Yoke, and reestablish the Protestant Religion: And that he might perform what he had promised, he had no sooner seized upon the Crown, but he did, what a Persecutor in England could never do before him. He changed the Fundamental Laws of the Monarchy, out of hatred to the Catholick Religion; by passing an Act in his pretended Parliament to exclude for ever from the Succession of the Crown, not only the Catholicks themselves, but also those Persons who should Marry Catholicks; though the Right their Birth gave them to the Crown was never so good; dispensing in that case the People with the Oath of Allegiance, and substituting the Crown only to the Protestants.

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Besides, by an Act of the same Parliament he has granted liberty of Conscience to all Dissenters, to the exclusion of the Catholicks only.

A N S W E R.

Indeed this Gentleman has a very nice *Palate*; the Rights of our Church, established by the Laws of the Land, had been invaded by the Papists, and he is offended that the Prince of *Orange* should say in his Declaration, that the chief motive of his undertaking was to free the three Kingdoms from the Popish Yoak, and establish and maintain the Protestant Religion. What an extravagant thing is this! We grant the World was not made for Protestants alone, but they have as much Right to defend that part that falls to their share, as Papists have to defend theirs; and therefore if in *France, Germany, Spain, &c.* the *Roman* Catholicks have had any right to declare, and make a Law that no Protestant Prince shall reign over them, I think no body can deny, that the *English* Nation, which professes the Protestant Religion, has as much Right to exclude all Popish Princes from this Crown. The trouble and danger they have been in under the late King *James* has made them wise, and 'tis to his mismanagement that we owe the good Law so much blamed at *St. Germain*, which secures our Nation from falling any more into the dangers we have been delivered from: but after all, the securing of our

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Reli.

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Religion can never imply the destruction of another.

Many fatal experiences having convinced us, that the Marriage of our Kings with Popish Princesses is dangerous to our safety, who can blame us for making a Law to prevent it for the future?

'Tis true, that the King has given the Royal Assent to an Act for granting the Liberty of Conscience to the Dissenters; but this, no more than the rest, proves him a Persecutor, unless they shew that he has caused some new Laws to be enacted against the Papists.

M A N I F E S T O.

Then let them judge by this, of the Prince of Orange's intentions for the Catholick Religion; and let them no more tell us, to shew his moderation towards the Catholicks, that none suffer'd Death meerly for Religion. 'Tis well known that this moderation, such as it is, had no other ground, but the fear he was in to alarm the Confederate Catholick Princes. For though he has used the Catholicks in England with more moderation, because of the presence of the Ambassadors of the Catholick Princes. yet 'tis matter of fact, that as many Priests as his Ministers and Officers could discover in Scotland, they did put them in Prison for four or five years together, meerly because they were Priests; and then they have transported them out of their Countrey, forbidding them, under pain of Death, to return. Many of them are dead by the hardships
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of their Prison or Banishment, and by these means, the Scots Catholicks are deprived of the exercise of their Religion.

A N S W E R.

'Tis not to the presence of the Ambassadors of the Catholick Princes, that the Papists of *England* owe the peace they enjoy; 'tis to the King's own natural Inclination, who is opposite to all Persecutions. Whosoever will read the Letter of the Great Pensionary *Fagel*, will find that their Highnesses consented that the Papists of *England* should have the same Liberty they have in *Holland*; and this is no sign of a Persecuting Inclination. When his Majesty accepted the Crown of *Scotland*, and took the Oath, it was upon this express reservation, that by a Clause therein contained, for rooting out Hereticks, he did not mean to be under any obligation to become a Persecutor. Therefore if any Priest have been banished out of *Scotland*, it is not upon account only of their Religion, but for their ill practices against the Government.

The many Conspiracies discover'd in *England* against his Majesty's Person carried on by Papists, had been a fair pretence for Persecution, if the King had been of that Temper, but his Moderation has been so great, that a Roman Catholick very well known both in *England* and *France*, has been oblig'd by the force of this Truth, to publish in a Book of his, that were it not for the King's Lenity and Moderation, there

would not be at this day one Papist in England.

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And tho Ireland be under the same Government with the other two Kingdoms, yet it was always look'd upon as Catholick in it self, and for this reason there was a succession of Orthodox Bishops without interruption, and under their lawful Kings the Irish never were troubled for the sake of their Religion; but the Prince of O. has there introduced two new Laws. By the first, which is called the Test, no person can be chosen a Member of Parliament, nor enjoy any other Employment, without renouncing expressly the Catholick Faith. The other forbids them under forfeiture of their State, to send their Children to be brought up in foreign Countries, so that having no Colleges in their Country, they will want Priests in a short time, and the whole Nation will be reduced to a gross ignorance, which manifestly tends to the extirpating the Catholick Religion out of that Country.

If this be his Moderation, even when he is forced to keep within bounds, for the sake of the Confederate Catholick Princes, what might the Catholicks reasonably expect from him, if he was by a Treaty of Peace confirmed in his usurpation, and in liberty of taking off the Mask, and act according to his true inclinations; what could poor Catholicks expect from him, but to see themselves reduced to renounce their Religion, or to be exposed to the severity of the Penal Laws.

A N.

A N S W E R.

'Tis true, the two Laws mentioned in this Paragraph have been enacted in *Ireland*, but is this destroying of their Religion? I am sure the first does not affect it, for it does not deprive them from such Bishops they had before, for ever since the Reformation they were always Titular, but the *Irish* being so prone to Rebellion, this Law was made for the publick security. The second Law seems more contrary to them, but have they not Priests enough of their own, without sending their Children abroad? and are they not sufficient to teach them without publick Schools, and Colleges.

The Author being sensible of the weakness of his pretended proofs, is reduced to Prophecies, and pretends to foretell what the King will do *after he is confirmed in the possession of the English Throne*, but I scorn to answer him, for he has no Character of Inspiration. The late King *James*, tho a Papist, never did any good to the *Roman* Catholicks, except Jesuits and Monks, but has occasioned the death of above 100000 persons of his own Religion, and the ruine of a great many more. I would fain know whither he reflects upon that, for I believe this would be a fit Subject for a Meditation at *La Trappe*.

M A.

M A N I F E S T O.

But the chief reason which engage the Confederate Princes to maintain the Prince of Orange, is, as they say, because he is irreconcilable with France, and therefore they will be always sure of him, and consequently he must be maintained at any rate. Must then hatred against France prevail against most essential Duties of Justice and Religion, and must the Innocent be sacrificed, and the Crime countenanced, to be revenged of an Enemy? Such a Policy so directly opposite to all the Rules of the Gospel, is it agreeable to the piety which was always professed by the House of Austria, and can it be imagined that God will bless such designs?

A N S W E R.

Doubtless 'tis the advantage of Europe that the Throne of England be possessed by his Majesty, not that he is irreconcilable with France, as it is asserted, but because he knows the true Interest of Christendom, and how necessary it is to reduce the power of that ambitious Crown into its just bounds. 'Tis near thirty years ago that Politicians foresaw, that Europe would be a Slave to France, unless England broke its Fetters; the rapid Conquests of Lewis the 14th made those fears very probable, yet England lay asleep all that while, and when King James came to the Throne, and had refused to join with the Allies, 'tis certain that things were
come

come to that extremity, that the late happy Revolution alone could deliver *Great Britain*, and stop the Progress of the *French*, who in conjunction with the *Turks*, flattered themselves with the easy Conquest of *Europe*. But what will this Writer have the Catholick Princes do in this juncture? to make a War against the Protestants for King *James's* sake? But what demand is this; The late King may remember, that notwithstanding the pressing instances made unto him some years ago by the Allies to enter into a league, he would not comply with them, being so near related to the *French* King, and under pretence of the ease of his people, now can he think that they have forgot it, and that they will expose their States to the danger of a fatal War? This hope cannot proceed but from a self-conceited opinion, that makes us fancy that we owe no good offices to others, and that they owe all to us

Esop, is now much in fashion, and the Confidence of the Author of this Manifesto, obliges me to mention the *Ass* of the Fable, who being in a Meadow, would never stoop, that a Dog his Fellow traveller might take some bread which he wanted; and notwithstanding that barbarous usage, implored the help of the injured Dog, immediately after, against a Wolf who seized him.

The Manifesto of MANIFESTO.

But what have the Confederates so much to fear from France? if they would lay aside but for a moment, their false prejudices, they might plainly see, that the conduct of his Most Christian Majesty in this juncture, is a demonstration, that he doth not only wish for a Peace, but also that he intends to observe it religiously and faithfully.

For to make so advantageous proposals, in a time that his Enemies can't deny, that he is in a much better posture to continue the War, than they are themselves, since besides the Peace with Savoy, and the Neutrality of Italy, which make him Superior to them, he wants nothing, while England and Holland are exhausted. To make, I say, such proposals, in such a juncture, must proceed from a sincere desire of a Peace, and a firm resolution to maintain it: And if his most Christian Majesty had the least thoughts to break off afterwards with the Confederates would not it be a great imprudence to strengthen them before hand with so many strong places, which he proposeth to render to them, when he is more than ever able to continue an advantageous War.

'Tis plain to all men that will consider things without prejudice, that the design of his most Christian M^y is to take away from his Enemies all just Reasons to complain for the future, in granting them all that they could reasonably wish for, and so Establish a solid and lasting Peace, therefore no reasons oblige the Confederates to stand for the Interests of the Prince of O. upon the account, that he is an Enemy to France. On the contrary the Confederates being joined with that Usurper, will alarm France, and render it jealous at all times. And 'tis certain, that there will never be a solid Peace, nor a good correspondence among the Christian Princes, so long as they will countenance a restless Spirit, who owes his grandeur to the ruine of all Laws both Divine and Human, and has stirred up a War, which he is forced to continue for his own Interest.

A N S W E R.

This Manifesto being written in *France*, it was but fit to make a great Compliment to the *French King*; but this writer is not come to that degree of Eloquence, as to perswade the Allies of the *French King's* Sincerity. He has too often violated his word to begin now to be true to it. They are not neither to be scared by the advantageous representations he makes of the *French Kings* Forces: we know what they are, and this is certain, that that proud Monarch is forced to sue for Peace. If his offers tend only to disunite the Allies, we shall know it before it be

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long,

long, and tho *England* and *Holland* are here represented as exhausted, they will appear as formidable as ever. If the Conditions of Peace are Honourable and advantageous, the King will not oppose it, for as it is false that he owes his Graudeur to the ruine of *Divine* and *Humane* *Laws*, so it is false and impertinent to say that it is his Interest to continue the War; and when the Peace is made, He will be better able to preserve it than the late King, who had neither Valour nor Genius enough to be feared or esteem'd by the other Princes.

M A N I F E S T O.

The Confederates must consider, That there is more likelihood, that the Peace of Europe will be justly ballanced by a Lawful King, who is inclined to maintain it, than by an Usurper, who will always disturb it, according to his own interest. Let us compare their Life and Conduict. On one side we shall see an Integrity, Fidelity, and a Tenderneſs of Conscience, worthy of a Prince, whose Life was always full of Troubles and Miseries, yet he had this Advantage, that he did always suffer for Justice and Religions sake. On the other we shall see an Ambitious, who has always Sacrificed Honor and Conscience to obtain his end.

A N S W E R.

One would think that King *James* ought to know himself better, and not suffer his Ministers to demand a Parallel, which is to turn so much to his disadvantage; I will not undertake that comparison, but the esteem all the Princes of *Europe* have for his Majesty, whom they intimately know, is an undeniable Argument of his merit; his Youth, as well as that of King *James*, was attended with a cross Fortune; but he did not succumb under it, and by surprizing steps which our Posterity will hardly believe, he raised himself to the high Station of his Ancestors, and even with a greater distinction, in which he has maintained himself with an unparallel'd Prudence, and the Reputation of a Brave, Wise and Generous Prince. He was no sooner Crowned King of *England*, but the Imperial Crown of *Great Britain* shined with its ancient Lustre, which the two last Reigns had in a great measure eclipsed, and were so happy as to be governed by a Prince, of whom all the Potentates of *Europe* esteem the Merit, court the Friendship, and admire the Heroical Virtues, and in whom all the designs a foot for vindicating the Liberty of *Europe* do center. King *James* comes very short of that Character, his Plots have made him more famous than his Courage, and the hand he had in the late Conspiracy to Assassinate his Majesty, is a sufficient

answer to the false Eulogy, contained in this Manifesto. I don't raise a false Accusation against him; the Depositions of Captain *Harris* are still upon Record. This was not the first time he was privy to so execrable a Design. It appeared in the Tryal, of the Chevalier *Grandval* in *Flanders*, that King *James* had encouraged that intended Assassination, for which *Grandval* suffered; so that notwithstanding the flatteries of this Courtier, the World will always make a great difference between a Prince who employs and countenances Villains to Assassinate his Enemies, and another, who abherring all those base ways, encounters his Enemies in open Field at the head of his Forces. The Character of the last is that of an Hero, but that of the former wants a name. 'Tis commonly said that Ambition is the Vice of great Souls, but when the Ambition of a Prince tends only to preserve Innocence, repress Violence, oppose Tyranny, and procure Good to Mankind, such an Ambition becomes a great Virtue, and 'tis in this Sense that we own that His Majesty was always Ambitious.

MANIFESTO.

Why then may not one expect, all that might be justly hoped for, rather from his M. than from the Prince of O? And why should we not rely rather upon the Word and Faith of a Prince, who is known for a good Man, even by his Enemies, than the deceitful

ful promises of a Man, whose Friends do confess, that he never had other rule, but his excessive Ambition.

A N S W E R.

This Writer begs the Question, we have no reason to think so well of the late King, but but on the contrary we are convinced that he is a Bigot, and that his Word is no more to be depended upon than that of his Brother the French King.

M A N I F E S T O.

But 'tis impossible to hear without indignation, of the Expedient, that some pretend to have found out to bring things to an Agreement, by letting the Prince of O. enjoy during his Life the Dominions of his M. upon the condition, to secure after his Death the Crown to the Prince of Wales. As if his M. could in Conscience forsake the Justice of his Cause, and what he owes to God, his Posterity, and his Subjects, to Authorize by his Consent, and make Legal, what a Tumultuary Assembly without Authority has done in favour of an Usurper, and against Religion.

A N S W E R.

This is the product of the profound Politicks of the E. of M. but this expedient is so ridiculous in it self, that we cannot but laugh at it, and we do not think that it deserves our Indignation. The Succession of the Crown of *England* is settled upon so good a bottom, that there is no need of making any alteration to it, nor of King *James's* Approbation.

M A N I F E S T O.

This would subvert the Constitution of a Monarchy, which was always Hereditary, and deprive the Prince his Son of his Right to his Succession, and expose him to the Inconveniencies of a Substitution injurious to his Person, and make him beholden for his Elevation to the Will and Caprichio of a Parliament, who had it been called according to the Laws of the Kingdom, could have never had the Power of altering the Succession.

God Almighty has made his M. incapable of that baseness, and makes him prefer the patience he gives him in his present Condition, to the happy success of those that do oppress him. He is very sensible that one must be above Thrones to deserve to Reign. He begs of God to re-ascend the Throne of his Ancestors, only for the happiness of his People, and to contribute in what he can to
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that of Europe. And as long as he will be pleased to delay his Restoration, he hopes on the Mercy of him, who supports him on one side, when he tries him on the other, That if he must yet suffer, he will abide it still as a King, without wronging his Conscience, betraying Justice, for which he suffers, and without vilifying his Dignity by any base doings.

A N S W E R.

The last Paragraphs deserve no Remarks, but we advise King *James* to reflect upon himself and his past Actions, and he will find that he is unhappy by his own Faults, and that he might have Reigned with as much Glory as his Ancestors, if he had not given ear to the Treacherous Insinuations of *France*, and invaded the Properties of his Subjects, which made him odious both at home and abroad. If he had been so much concerned for the Safety of *Europe*, as his Minister would make us believe he is now, he might have prevented a fatal War, but since he did not do it when it was in his Power, one can hardly believe that even his desires in that particular are sincere.

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THE STATE OF NEW YORK

IN SENATE

JANUARY 1, 1901

REPORT

OF THE

COMMISSIONERS OF THE LAND OFFICE

FOR THE YEAR 1900

ALBANY:

THE STATE PRINTING OFFICE

1901

THE STATE OF NEW YORK

IN SENATE

JANUARY 1, 1901

REPORT

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ALBANY:

THE STATE PRINTING OFFICE

THE CONCLUSION.

HAd I been of the late King *James's* Council, and as well affected to King *William* as I am, I could never have given an Advice more contrary to the late Kings Interest; than to Publish his Manifesto, and had I been chosen to write it, I could hardly have done it worse.

For if it is possible to open the Eyes of our Protestant-Jacobites, and convince them of the late King's ill designs again our Church and our Nation, I think this Paper will do it.

In his former Declarations he observed a certain *Decorum*, and kept on a Mask which imposed upon some People; his promises to maintain the Church of *England*, and to observe the Laws in such a manner as to give no Subject of complaint, kept his Party alive, but now we may plainly see what we are to expect from him if

ever he should come back: He will not so much as own that he Acted against the Interest of our Church and the Laws of the Nation, and therefore if God was so far Provoked as to Punish us with his return, he would Act as he did before and ten times worse, and then pretend to do no wrong to the Church by Law established, nor infringe the Laws of the Land.

And it being as plain as the Noonday that he violated our Laws, and invaded the Rights of our Church; it does manifestly follow that he fancies that our lives and Fortunes are but the Gifts of the Crown, and at his Mercy, and that therefore when he should deprive us of all, we have no Reason to complain.

These are the great things we may expect from the late King; he was always for Arbitrary Power, and doubtless he has been confirmed in those dangerous Principles in *France*.

Now to Crown all, he would fain by his Manifesto ingage all the Catholick Prince.

Princes in a War against us, make of our Nation an absolute Conquest, to be thereby enabled to establish Popery in great Britain, and root out of it our Religion.

Whosoever will consider the late King's Life, will find a continued chain of Treacherous designs against the Nation, and truly he being a biggoted Papist, cannot be of another temper. His blind Zeal made him consent to all means whatsoever that were proposed to advance Popery in England, and the most Sacred thing amongst us; I mean an Oath, is not a sufficient Barrier to a Man of his Principles, who doubtless thinks that Faith is not to be kept to *Hereticks*, and that the Pope may absolve from any such Obligations; his conduct since his Accession to the Throne has proved that these are his Principles. In his first Speech to the Council, he said, *That he should always take care to support and defend the Church of England, and that he knew that the Laws of England were sufficient to make the King as great a Monarch as he could wish, and therefore he would*
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maintain them. He Swore the same thing at his Coronation; and yet in less than four Years time he had carried his designs with so much Vigour and Diligence, that had not his present Majesty undertook our Deliverance, we were utterly undone.

This is meer matter of Fact, How is it possible then that any Person who pretend to be a Protestant and *English* Man, can labour for his return? What security have they that he has changed his Principles? They used to answer that the Adversity he has been under for these eight Years, convinced him of his mistakes, and that he would henceforth be contented with professing his Religion, and injoying the Prerogatives of the Crown, without forcing Popery upon us, and invading our just Rights and Properties: But what have they to say to this Manifesto? For if King *James* did own his incroachments upon our Laws and our Religion, and promised to do so no more for the future, this would be some thing, but he is so far from making any such Confession, that he pretends
to

to have done no wrong to our Church, nor violated our Laws; What then shall we conclude from thence, but that he is the same as he was, that is to say, an Enemy to our Religion and Liberty?

His Cause is says he, the Cause of the Catholick Religion, and as it is the Interest of *Rome* to have this Kingdom submitted to the Pope, and our Religion rooted out of it, it is also the common Interest of all *English* Protestants to keep out so dangerous an Enemy as King *James*: And who is but a Slave to his Priests. 'Tis hoped that his design of Imbroiling *Europe* into a War for Religion, will be received in *England* with as much Indignation as Beyond-Sea, where both Protestants and Papists Exclaim against him; the Protestants for his ill Intention against them and the Catholick Princes, or at least their Ministers at the *Hague*, by a just Resentment of the Scurrilous Language wherewith they are Treated.

It is a great argument of King *James's* Weakness to pretend to succeed in his design:

Design: For tho' one would suppose that it is not impossible that the Princes of Europe should enter into a War upon account of Religion, yet methinks, 'tis very ridiculous to suppose, that they may fall out upon so slight an Occasion as the Late King, the Catholick Princes, have not so much Esteem for him, and they are too wise to be impos'd upon by the Sophisms of his Manifesto, and believe that his Cause is the Cause of their Religion, tho' it be so often Repeated in the Paper we have answered,

But after all, the Protestants of Europe have little to fear, for if ever things should come to that Extremity, as to produce a War upon account of Religion, which God forbid, it should, fall very hard upon the Papists.

The World was already convinced of the great concern of his Majesty for the Protestants Interest, and therefore he had no need of King *James's* Testimony, but notwithstanding the Zeal he has for his Religion, the Ca-
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tholick Princes will clear him from the false Accusations contained in this Manifesto, of his being a Persecutor.

The Reader is desired to excuse some hard Expressions, and consider that when one sees Truth, his Religion, and his Prince, so much abused as they are here; 'tis hardly possible to have any Moderation.

F I N I S.
